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Seine Eminenz Cardinal Andreas Steinhuber,

seit 1897 Protector des Caecilienvereines, ist am 15. October in Rom nach kurzer Krankheit gestorben. Der Verein verliert an ihm einen hohen Gönner und einen liebevollen Freund und Rathgeber. Es ist unsere Dankspflicht, den Wunsch des Verstorbenen in seiner selbstgewählten Grabschrift: „Herr, du schenkest mir den Purpur, um den ich nicht bat; verleihe mir das Paradies, um das ich bitte“, durch unsere Gebete miterfüllen zu helfen.

R. I. P.

Kirchenluft und Orgel.

Die Luft in der Kirche soll rein sein. Dies erfordert die Anstandspflicht gegen Gott, den Allerhöchsten. Dies erfordert auch der Anstand gegen die Besucher der Kirche. Dies erfordert auch die Rücksicht auf die Gesundheit der Kirchenbesucher. Auch die Orgel verlangt reine Luft. Spürt die Orgel auch nicht die üblen Gerüche einer Kirchenluft, gibt's für die Orgel auch keine Ohnmacht aus Mangel an Sauerstoff durch übermässige Anhäufung von Kohlensäure und anderen Zersetzungstoffen, leidet die Orgel auch nicht durch zerstäubte Krankheitsreger, Bazillen, usw., so schadet ihr umsomehr eine andere Besonderheit der verdorbenen Kirchenluft. Dies ist die *Feuchtigkeit*. Feuchtigkeit ist in diesem Falle nicht bloss die dem Auge sichtbare, mit dem Gefühlssinne wahrnehmbare Nässe, d. h. geringe Nässe, sondern auch der unsichtbare Gehalt der Luft an Wasser in gasförmigem Zustand. Nur unter gewissen Bedingungen wird dieses gasförmige, unsichtbar mit der Luft vermengte Wasser zu wirklichem, sichtbarem flüssigem Wasser, und zwar durch bestimmte Abkühlung oder durch bestimmten Druck, wie die Naturkunde lehrt. Die Feuchtigkeit ist eine entschiedene Feindin der Orgel, sie schadet selbst den Metallteilen der Orgel, insbesondere den mechanischen Teilen: den Ventildfedern, Leitstiften, Winkelzügen, Lagerzapfen usw. Solche Teile,

wenn nicht aussergewöhnlich durch genügende Vernickelung, Lackierung u. dergl. gegen Nässe und Feuchtigkeit geschützt, überziehen sich mit Rost, Grünspan usw. Diese Ueberzüge (Rost usw.) bewirken eine Verdickung des Metalltheiles und ein Rauwerden der Oberfläche; bei elektrischen Teilen vermindert sich auch die Leitungsfähigkeit. Rost leitet lange nicht so vorzüglich wie das blanke Metall selbst. Das Dickerwerden und die Rauheit der Oberfläche metallischer Teile schadet sonst deswegen, weil diese Teile oft in engen Oeffnungen und Spalten arbeiten müssen oder sonst eine gleitende Bewegung haben, bei der möglichst glatte Berührungsfächen Grundbedingung leichter, stiller und sicherer Arbeit sind. Es handelt sich bei Teilen letzter Art um schrittenmässige Hin- und Herbewegung oder um kreisförmige oder rückkehrende teilkreisartige Bewegungen. Werden diese Bewegungen durch Rost erschwert, so erfolgen sie mit störenden Geräuschen, bewirken stärkere Abnutzung der Teile, verursachen übermässigen Widerstand beim Spiel oder sie erzeugen geradezu Stockungen, Versagen solcher verrosteten Teile, mangelhaften Schluss, daher Nachtönen einzelner Pfeifen.

Viel empfindlicher gegen Feuchtigkeit ist Holz jeder Art, wenn auch nicht alle Holzarten gleichviel empfindlich sind. — Nebenbei bemerkt sind auch Leder und Papier gegen Feuchtigkeit empfindlich, wenn hier auch kein Rost zu befürchten ist. — Holz ist ein organischer Stoff, aus Zellen, meist Holzzellen im eigentlichen Sinne, bestehend. Nun ist bekannt, dass die Zellen die Fähigkeit und Neigung haben, Wasser, überhaupt Flüssigkeiten, aufzunehmen, und nach Möglichkeit sich mit solchen sogar zu sättigen, d. h. vollzusaugen, um solche unter anderen Bedingungen wieder durch Verdunsten abzugeben. Das Holz zieht nicht nur flüssige Feuchtigkeit an, sondern auch die dampfförmige (sichtbarer Dampf ist übrigens nur staubförmig zerteiltes flüssiges Wasser) und selbst die unsichtbare luftförmige, d. h. gasförmige Feuchtigkeit. So findet ein beständiges Eindringen von Feuchtigkeit in das Holz und die anderen organischen (tierischen oder pflanzlichen) Teile wie Leder

Papier, Leim statt und ein Ausdunsten, sobald die umgebende Luft trockener oder wärmer, oder beides zusammen wird. Der Nachteil dieses Eindringens und Ausdunstens liegt in der ununterbrochenen Veränderung besonders der Holzteile. Im einzelnen machen sich diese Nachteile in der Richtung geltend, dass die betroffenen Holzteile durch die Feuchtigkeit anschwellen und dann ebenso Hemmungen verursachen wie verrostete Metallteile; oder auch dass durch das Verschwellen störende Geräusche entstehen; oder die sog. Kernlücken am Unterlabium) der Pfeifen werden durch das Verschwellen der Holzränder etwas enger; weniger Luft dringt durch, der Ton wird dumpfer und tiefer; Intonation und Stimmung leiden, ändern sich mit der Feuchtigkeit des Pfeifenholzes.

Woher kommt die Feuchtigkeit der Luft in der Kirche? Zum Teil kommt sie eben mit der Luft herein, welche sich ausserhalb der Kirche befindet. Und diese allgemeine Luftfeuchtigkeit kommt hier entweder von der Erdfeuchtigkeit oder Erdnässe der Gegend, in der wir selbst leben, oder aber sie wird durch Luftströmungen (Winde) herbeigeführt. Hiergegen sind wir wehrlos. Ein Teil der Feuchtigkeit der Kirchenluft kommt aber von den Kirchenbesuchern her. Diese atmen ein und aus. Mit jedem Ausatmen stösst der Mensch viel mehr Wasserdampf aus als er einatmet. Wie gross diese ausgeatmete Wassermenge ist, sieht man am besten im Winter, wo der Hauch sichtbar wird. Das sichtbare des Hauches ist Wasser, das freilich wieder verdunstet und so schnellstens wieder unsichtbar wird. Richtet man aber den warmen Hauch gegen einen nahen harten, kalten Gegenstand, z. B. gegen Eisen oder Glass, so schlägt sich das Wasser in flüssiger Form als Wassertropfen nieder. Die Menge des ausgeatmeten Wasserdampfes der Hunderte von Kirchenbesuchern — wozu oft noch der Schweiss und die vom Regenwasser durchnässten Kleider ihren Dampf beisteuern — erfüllt die Kirche und wirkt nachteilig auf die Orgel ein.

In dicht besetzten Kirchen mit niederer Decke verdichtet sich die Feuchtigkeit an der Decke oft sogar zu dicken schweren Tropfen, welche auf die Orgel herab — und in die Orgel hineinfallen und da grosse Zerstörung anrichten. Wohl derjenigen Orgel, welche gegen solch Regen — Deckenregen können wir ihn nennen — durch geeignete Vorrichtung geschützt ist. Gegen solchen Deckenregenfall soll nämlich folgendes gut sein: man lässt unter der Kirchendecke, jedenfalls wenigstens über dem Platze, den die Orgel einnimmt, ein dünnes Brett bezw. eine zweite Decke aus solchen Brettern an der Decke selbst befestigen. Diese Schutzdecke muss aber von der

Kirchendecke selbst etwa 1—3 cm weit abstehen, was durch ebenso dicke Klötzlein erzielt werden kann. Selbstverständlich erhält diese Regenschutzdecke denselben Farbenanstrich wie die Kirchendecke selbst. Dadurch, dass die Schutzdecke auf beiden Seiten von der Kirchenluft bestrichen und gewärmt wird, wird verhütet, dass sich an ihr Tropfen ansetzen.

Ein anderes Mittel gegen Dunstverdichtung an der Decke soll ein Belegen der Kirchendecken im Dachraum selbst mittels wärmen-der Spreu oder ähnlich lufthaltendem billigem Stoffe sein.

Wegen der Feuergefährlichkeit der Spreu möchten wir dieses zweite Mittel weniger empfehlen.

Was hilft aber gegen den Atemdampf selbst? Oder wie kann die Feuchtigkeit der Kirchenluft beseitigt werden? Am besten und billigsten durch die Lüftung. Wo es geht, soll, namentlich bei kleinen, stark besuchten Kirchen mit niederer Decke, während des Gottesdienstes selbst gelüftet werden, natürlich ohne dass die Kirchenbesucher durch die Zugluft getroffen, belästigt und erkältet werden. Finden zwei oder mehrere Gottesdienste rasch nacheinander statt, dann muss unbedingt zwischen zwei aufeinanderfolgenden Gottesdiensten eine Pause von wenigstens zehn Minuten stattfinden und während dieser Pause gründlich durchgelüftet werden. Finden nur in längeren Zeitabschnitten Gottesdienste statt, wie z. B. ein Vormittags-, ein Nachmittags-, ein Abgottesdienst, und ein Werktagsgottesdienst, dann lüftet sich die Kirche selbst, wenn sehr starker Wind weht und Fenster und Türen sehr schlecht schliessen. In jedem anderen Falle aber muss sofort nach dem Gottesdienste — auch wenn erst nach mehreren Stunden ein weiterer Gottesdienst folgt — sogleich mit kräftigem Zugwind durch die Längsrichtung der Kirche gelüftet werden. Dann kann die erhöhte Feuchtigkeit, welche bereits in die obersten Schichten des Holzwerkes der Pfeifen und der mechanischen Teile eingedrungen ist, sofort wieder beginnen zu verdunsten, ohne tiefer einzudringen und mehr zu schaden.

Spricht man zu jemand von Lüften der Kirche, so kann man die Einwendung vernehmen: „Am feuchtesten ist die Kirchenluft, wenn es draussen nass ist, also bei Regenwetter, Tauwetter, oder kurz nach solchem. Dann aber nützt das Durchziehen lassen der Aussenluft nichts; sie ist ja selbst feucht.“

Wir erwidern: Allerdings ist in diesem Falle jede Luft feucht, die Aussenluft und die Innenluft. Wir gestehen sogar, dass die Aussenluft, solange die Kirche unbenutzt und gut gelüftet ist, gerade so feucht ist wie die In-

nenluft; aber wenn die Aussenluft z. B. 20 Grad Feuchtigkeit aufweist, die Kirchenbesucher aber 30 Grad Feuchtigkeit hinzufügen, dann hat die Innenluft der Kirche zu ihren anfänglichen 20 Grad noch 30 Grad Feuchtigkeit hinzubekommen; die Kirchenluft enthält also gegen Ende des Gottesdienstes 50 Grad Feuchtigkeit, somit mehr als das doppelte des Gehaltes der Aussenluft. Lüftet man nicht, so wird, selbst nach dem Gottesdienste, sehr lange dieser Gehalt andauern und nur langsam abnehmen, also um so schädlicher auf die Orgel und auf alles andere in der Kirche einwirken, was keine Feuchtigkeit vertragen kann.

Lüftet man sofort, so gleicht sich der Feuchtigkeitsunterschied viel schneller und entschiedener aus und wirkt weniger lang und weniger stark.

Ist es dann auch nicht möglich, den Feuchtigkeitsgehalt der Kirchenluft weiter herabzusetzen als auf 20 Grad, wie ihn eben die Aussenluft hat, so sind 20 Grad doch viel unschädlicher als 50 Grad.

Wie sehr die Lüftung nützt, die Nichtlüftung schadet, erkennt man schon daraus, dass selbst gute Orgeln in schlecht gelüfteten Kirchen gerne nachtönen und auch sonst den Spieler ärgern, während solches unsterblich, wenn fleissig gelüftet wird.

R r

Aus dem „Kirchensänger“ (Freiburg i. Br.)

The Masses of Christmas Day.

There is nothing in which the Church has shown more wisdom, nothing that proves more convincingly that she is assisted by the Holy Ghost, not only to teach us all truth, but also what is after all but a consequence of it, to be our guide in the path of true and practical piety, than the manner in which she has arranged the ecclesiastical year. It is natural, indeed, that having been redeemed through the sufferings and death of her Divine Spouse, that an act of such great love should forever form the only subject of her thoughts and meditations. Yet we would be greatly in error were we to imagine that the festivals of the Church are simply commemorative. The Church wishes that we should prepare ourselves for the recurrence of each one of these days as if the holy mysteries that the festival are intended to commemorate were actually going to take place for the first time before our very eyes. Thus, every Christmas day, at the office of Vespers, what the Church tells us is not: "Nineteen hundred and so many years ago Christ was," but: "**Hodie Christus natus est; hodie Salvator apparuit; hodie in terra cantant Angeli, laetantur Archangeli; hodie exultant justi, dicentes; Gloria in excelsis Deo.**"

Alleluja!" Today Christ hath been born; today the Saviour hath appeared; today upon earth the angels sing, the archangels rejoice; today upon earth the just ones exult, saying: Glory to God in the highest! Alleluja!" And again, upon looking over the offices of Advent, we see that not only does the Church most anxiously look forward to the coming of our Lord, but even reckons upon the very days. For two weeks Matins is opened with: "*Regem venturum Dominum, venite adoremus.*" "Let us adore the Lord Who comes to reign over us." As the day draws nearer this is changed for: "*Prope est jam Dominus, venite adoremus.*" "The Lord is now near, let us adore Him." Then comes the feast of St. Thomas and we say: "*Nolite timere, quinta enim die veniet ad vos Dominus noster.*" "Fear not, for in five days our Lord will come to you." Finally, on the eve of the long-wished-for solemnity, more than thirty times do we repeat the following text, or one or two almost identically the same: "*Crastina die delebitur iniquitas terrae et regnabit super vos Salvator mundi.*" "Tomorrow the sins of the earth will be effaced, and the Saviour of the world will reign over us." This brings us to the very beginning of the solemnity itself. The longing desire of the season of Advent has been fulfilled. God the Father gives His Son to the earth, and the spirit of love effects this miracle. It is therefore but meet and just that the earth should offer the most holy Trinity the tribute of a three-fold sacrifice. Every priest says three Masses on this day to thank the triune God, Who co-operated in the mystery of the Incarnation.

THE FIRST OR MIDNIGHT MASS.

(The Station is at the Manger in St. Mary's Major.)

Christ's temporal birth of the Virgin Mary.

The darkness of night covers the whole earth,—an image of sin. And lo! amid this deep darkness arises the Sun of Justice! The Virgin Mother worships her Divine Son Who has just been born. "*Christus natus est nobis! Venite adoremus!*" "Christ hath been born to us! Come, let us adore!" With these words the holy Church assembles her children to celebrate the birthday of their Redeemer. Exultant with joy over the glad tidings announced by the angels, at this midnight hour she begins her first Eucharistic Sacrifice. The first Mass is said at midnight to remind us that before Jesus Christ was born, the world was without true light, and lay in darkness and in the shadows of death. The first Mass is offered up in memory of His birth as man, and for that reason we read the gospel which tells us of the edict of Augustus that all the in-

habitants of the Roman empire should be numbered. Again, it was in the night that He was born; and both His eternal and temporal births are mysterious truths, incomprehensible to our understanding.

Introit.

Dominus dixit ad me: Filius meus es tu, ego hodie genui te. Ps. Quare fremuerunt gentes: et populi meditati sunt inania?

The Lord said to me: Thou art my Son, this day have I begotten Thee. Ps. Why have the Gentiles raged, and the people devised vain things?

In the cave of Bethlehem we behold the Son of God, the Eternal Word, lying in a manger on a handful of straw. The angels, Mary, His Mother, and St. Joseph surround the Divine Child in profound adoration. What is it that ought to strike our minds first of all at that sight, but the over-powering thought of so amazing a self-abasement? The Church, however, enters far deeper into the mystery, and the holy Child seems to give testimony of His Divinity: "The Lord said to me, Thou art my Son, this day have I begotten Thee." And this is the testimony which shall eventually seal His death. The sword of Herod is already drawn! And the malice of wicked men will not desist until it will have condemned the Holy One to the death of the cross, until the Messiah will have been murdered by His own chosen people. "Why have the Gentiles raged and the people devised vain things?" Glory be to the Father Who sent His Son to redeem the world, and to His Son Whom we worship as the Divine Child in the manger, and to the Holy Ghost Whose work the mystery of the Incarnation is, as it was in the beginning, etc.

How the Church rejoices today in the "*Gloria in excelsis Deo!*" The first part of this beautiful hymn was sung by the angels, first heard among the hills and valleys of Judea when the angelic choir came to tell the shepherds of the birth of God, the Saviour, in Bethlehem; the rest was added by St. Telesphorus, or by one of the greatest saints of old whose name is lost. The celebrant says that angelic hymn, for he stands in the place of Him Who is the "Angel of the great counsel," for he announces to the people the tidings of great joy, as the angel said: "For behold, I bring you tidings of great joy." The celebrant tells of sin wiped out, heaven opened, the serpent conquered, and man restored to his first inheritance. Standing before the altar in silence, he intones that hymn as a preparation for the coming of the Lord in the Mass: "For while all things were in quiet silence and the night was in the midst of her course, Thine Almighty Word, O Lord, came down from

heaven, from Thy royal throne." That is, the night of sin was upon the world when the Son of God came from His heavenly throne to redeem the world and save mankind. To make reparation, as it were, for the amazing self-debasement of our Lord, the Church never tires of praising and glorifying the new-born Saviour as the only Holy One, the only Lord, the Most High.

Gradual.

Tecum principium in die virtutis tuae, in splendoribus sanctorum; ex utero autem luciferum genui te.—Dixit Dominus Domino meo: Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum. Alleluja, Alleluja! Dominus dixit ad me: Filius meus es tu, ego hodie genui te. Alleluja!

With thee is principality in the day of Thy strength; in the brightness of the saints, from the womb before the day-star have I begotten Thee.—The Lord said to my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. Alleluja, Alleluja! The Lord said to me, Thou art My Son, this day have I begotten Thee. Alleluja!

With profound adoration we repeat the Divine testimony "With Thee is principality," etc. Today the reign of the King of earth begins; the day of His power has dawned, and will shine forth unto all eternity; the Messiah is the King of the millions of souls that adore and love Him. For this Child in the manger is truly the Son of God, to Whom was spoken that word of the Father: "Sit Thou at My right hand until I make Thine enemies Thy footstool." The brilliancy and splendor of the light which shone over Bethlehem's plains (*claritas Dei*), and the angel of the Lord (*angelus Domini*), together with the multitude of heavenly spirits, give testimony to the truth of that word uttered by the Messiah: "The Lord said to Me, Thou art My Son, this day have I begotten Thee."

Credo.—By faith we behold the light which shines in darkness, and which the blindness of infidelity cannot comprehend. It makes us children again, which indeed we must become if we desire to approach the crib of the Divine Friend of children, or if we would enter the kingdom of heaven.

Offertory.

Lactentur coeli et exultet terra ante faciem Domini, quoniam venit.

Let the heavens rejoice and the earth be glad before the face of the Lord, because He hath come.

Only a short time ago we repeated over and over again that longing aspiration of the holy men that lived before Christ and continually

sighed for His coming: "*Rorate coeli! Aperiat terra!*" "Drop ye dew, oh Heavens, and let the earth bud forth the Saviour!" Now, at length, has Heaven sent the Just One, and the earth has given us the Saviour. "He has come!" Therefore the Heavens rejoice and the earth is glad before the face of the Lord. To the Divine Child Who is the Joy of heaven and earth we offer our sacrifice of praise and thanksgiving. We unite our hymns of joy with those of the angelic host surrounding the manger. Thrice holy is the Lord, the God of hosts. Heaven and earth are full of the glory of His majesty. The heavens declare the glory of the Eternal God, and the earth rejoices with praises of the Redeemer. "Hosanna in the highest!" By the mystery of transubstantiation the Divine Child of Bethlehem is really present upon the altar under the appearances of bread and wine. Blessed is He Who has come!

Communio.

In splendoribus sanctorum ex utero ante luciferum genui Te.

In the brightness of the saints, from the womb before the day-star have I begotten Thee.

After the Communion the Church again sings of the glory of the eternal nature of the Word, born of the Father from all eternity, "*ante luciferum*" (before the day-star), which in this night appeared to the world before the rising of the morning star. At the Communion the Father and the Son take up Their abode in the heart of the priest. And the priest hears again those mystic words of the Father to the Son: "Thou art My Son, this day have I begotten Thee."

THE SECOND MASS AT BREAK OF DAY.

(The Station is at St. Anastasia.)

Christ's Birth in the hearts of the faithful.

The night vanishes, the morning dawns; the Sun of Justice arises and brings light and life. At this early morning hour the Church proclaims the glory of the Sun of Justice bringing new light to men by truth, and new life through His grace. The second Mass is said at day-break in remembrance of the birth of Christ in the hearts of His followers, and for that reason we read the Gospel giving the history of the calling of the shepherds to adore Him.

Introit.

Lux fulgebit super nos, quia natus est nobis Dominus; et vocabitur Admirabilis, Princeps pacis, Pater futuri saeculi; cuius regni non erit finis. Ps. Dominus regnavit, decorem induit, induit Dominus fortitudinem et praecinxit se.

A light shall shine upon us this day, for the Lord is born to us; and He shall be called

Wonderful, the Prince of Peace, the Father of the world to come, of Whose kingdom there shall be no end. Ps. The Lord hath reigned, He is clothed with beauty; the Lord is clothed with strength, and He hath girded Himself.

The day of redemption has begun, and the light of this new day is the God made Man. "A light shall shine upon us this day, for the Lord is born to us." Clothed with beauty and strength and armed to victory, this Prince of peace is likewise the King of the children of light, God's children upon earth, who have become "illuminated" by the grace of holy Baptism. What mind and heart are not sublimely exalted while contemplating the great truths of our religion as expressed by the liturgical texts! Here, all at once, we are ushered into the sublimest poetry of the ecclesiastical year.

Gradual.

Benedictus qui venit in nomine Domini: Deus Dominus, et illuxit nobis. A Domino factum est istud: et est mirabile in oculis nostris. Alleluja, Alleluja! Dominus regnavit, decorem induit, induit Dominus fortitudinem, et praecinxit se virtute. Alleluja!

Blessed is He that cometh in the name of the Lord; the Lord is God, and He hath shown upon us.—This is the Lord's doing; and it is marvellous in our eyes. Alleluja! The Lord hath reigned, He is clothed with beauty; the Lord is clothed with strength, and He hath girded Himself with power. Alleluja!

The sun which has arisen upon us is God the Saviour, with all His mercy and goodness. We were far away from God, in the shadows of death and sin; but when the Divine ray will have penetrated into the depths of the abyss into which sin has plunged us, we will come forth regenerated; that, "being justified by His grace, we may be heirs according to hope, of life everlasting." (Tit. III. 7). What can ever again separate us from the love of this Child? With hearts truly grateful and filled with emotion we say: Blessed is our Redeemer Who hath come to save us! "The Lord is God and hath shown upon us." Truly this is the work of our God, for it was His love that sent His only Son, "and it is marvelous in our eyes." Contrasting to the "*Quare fremuerunt gentes*" ("Why have the Gentiles raged?") of the first Mass, it is now "*Dominus regnavit, decorem induit: induit Dominus fortitudinem et praecinxit se virtute*" ("The Lord hath reigned and is clothed with beauty; the Lord is clothed with strength, and He hath girded Himself with power.") What a loving Redeemer! With lively faith and confidence we listen to His Divine word in the gospel; and joyously and proudly do

we profess our belief in all that the holy Church teaches us in the Credo. Devoutly, and upon bended knee, will we sing of the great mystery of the day. "*Et incarnatus est de Spiritu sancto ex Maria Virgine, et homo factus est.*" And was incarnate by the Holy Ghost of the Virgin Mary; and was made Man."

Offertory.

Deus firmavit orbem terrae, qui non commovebitur; parata sedes tua ex tunc, a saeculo tu es.

God hath established the world, which shall not be moved. Thy throne, O God, is prepared from old: Thou art from all eternity.

Let us come joyfully and cheerfully as did the shepherds, as the children of the new kingdom, to offer our gifts to the most high God. For, although lowly shepherds are the only courtiers surrounding His throne, He is, nevertheless, the Creator of the universe. "*Deus firmavit orbem terrae.*" God hath established the world." "May our gifts, we beseech Thee, O God, be suitable to the mysteries of this day's Nativity," etc., the priest prays in the Secret. How happy will we be if only the Divine Child will graciously accept our humble gifts. Happy the composer that can reproduce in melody and harmony all the sublimity and grandeur of thought, one might say, the Divine majesty which the text of our offertory discloses! Thrice blessed the director who can comprehend the spirit and meaning of this text and give it a worthy interpretation.

Communio.

Exulta filia Sion, lauda, filia Jerusalem; ecce Rex tuus venit sanctus, et salvator mundi.

Exult, O daughter of Sion, and shout for joy, O daughter of Jerusalem; behold, Thy King hath come, Holy, and the Saviour of the world.

The Church, comprising the assembly of redeemed mankind, has received her Spouse, her Redeemer, her Lord and God in holy Communion. She celebrates the birth of Christ in our hearts. Therefore she rejoices with heavenly beatitude in the words of the prophet Zacharias: "*Exulta, filia Sion! . . . ecce, Rex tuus venit!*" "Exult, O daughter of Sion! . . . behold, Thy King hath come!" We should not only love the Babe of Bethlehem, but we must receive Him. In mystic teachings Advent is called the "cleansing life," while the Christmas time is called the "enlightening life," for then the Lord comes to enlighten the souls of His people. "Light" is here used as a figure of grace, and the way God communicates grace to the souls of men is through the Sacraments; therefore, for man to be enlightened, he must go to the Sacra-

ments—he must receive the Bread of Life, the holy Eucharist; for "as many as received Him He gave the power to be made the sons of God." By the decrees of God, He was born in Bethlehem, the "city of bread," that we might receive Him, the "Bread of Life." He wished to be born at Bethlehem because He was to become "the living bread which came down from heaven," and there, in the city of the "house of bread," He was first seen by man. "Your fathers did eat manna in the desert and are dead," but the Saviour came to be "the bread which cometh down from heaven, that if any man eat of it he may not die." Thus, the greatest act of God was the birth of His Son at Bethlehem, the mystery of the Incarnation. The greatest act of God now is Communion, the mystery of the Eucharist. One is a series of miracles by which the Lord united with His creatures, the other is a series of miracles by which the Lord unites with His Christians, and these two wonders of the works of God are so closely related that when celebrating the solemnities of the Blessed Eucharist the priest says the Preface at Christmas. The Incarnation is the uniting of that Soul and Body of Christ to the Divinity of the Second Person of the Trinity, while Communion is the uniting of the same Christ to each one who receives Him. Thus, while we have with the Church waited and prepared during the weeks of Advent to receive Him, that preparation would be useless if we would allow this holy time to pass without going to Communion, for whoever receives Him He has given power to become the sons of God by adoption." (Festal year.)

At the second Mass a commemoration is made of Anastasia, a Roman lady, who, converted on Christmas day, excited the wrath of Publius, her husband, because of her kindness to the poor and imprisoned Christians. She was burned alive under the reign of Diocletian. The Church dedicated to her name was built on the ruins of her house, and that is where the second Mass of Christmas is said in Rome. On the same day a virgin, Eugenia, suffered martyrdom in the persecution of Gallienus, nevertheless the widow of Anastasia was preferred, to show that although virginity is a higher state than the married life, yet the married are holy and are blessed in their children as Mary was at Bethlehem. (St. Augustine, in Natal. Dom. IX.)

THE THIRD MASS IN THE DAY-TIME.

Station: St. Mary Major.

The eternal generation of Christ of the Father.

The third Mass is offered up in the brightness of the day to teach us of the time when

Christ illumined the world by His gospel. It commemorates His eternal birth from the Father before all ages, and for that reason the Gospel tells of the time when the Word was: "In the beginning was the Word, and the Word was with God, and the Word was God." The "Word" means the Son of God, Who is called the Word of the Father, because He was begotten as the word is produced from thought, but in a manner more beautiful and mysterious. In His Divine nature He is one with the Father, but in person distinct from Him, as the word spoken is at the same time one with him who speaks, and yet distinct from him.

Introit.

Puer natus est nobis, et filius datus est nobis: cujus imperium super humerum ejus: et vocabitur nomen ejus magni consilii Angelus. Ps. Cantate Domino canticum novum: quia mirabilia fecit.

A child is born to us, and a Son is given to us: Whose government is upon His shoulder: and His name shall be called the Angel of the great counsel. Ps. Sing to the Lord a new canticle; for He hath done wonderful things.

The sun has now risen, and its brilliant rays seem to announce the triumph of the Son of God. The "Light of Light," the Redeemer, today begins the work of redemption, and rejoices like a "giant to run his course." As a Divine herald the Church begins the third Eucharistic Sacrifice with the words of the prophet Isaiah: "A Child is born to us and a Son is given to us." This Child, so lowly and so poor, is the heavenly messenger (*Angelus*) Who will accomplish that great counsel (*magni consilii*) of the triune God, the redemption of mankind.

As the heavenly hosts sang their "*Gloria in excelsis Deo*" upon that first Christmas day, so today may the inhabitants of earth rejoice and be glad. "Sing to the Lord a new canticle, for He hath done wonderful things." From the very manger of the Redeemer the singers are admonished to sing to the Lord, even as the angels sang, in heavenly harmony; but a "new canticle" it must be, and not according to the manner of the world. And why should we sing? "For He hath done wonderful things." In our admiration and adoration of these wonderful works of God the sacred chant has its origin; here is the source from which arises all that wealth of melody and harmony. Full of faith we listen to the words of the Apostle in the Epistle telling of the Divinity of the Redeemer, and happy in this belief, we call upon the whole earth to participate in the superabundance of our joy. A magnificent invitational begins with the alternating verses of the

Gradual.

Viderunt omnes fines terrae salutare Dei nostri; jubilate Deo omnis terra. Notum fecit Dominus salutare suum; ante conspectum gentium revelavit justitiam suam. Alleluja, Alleluja! Dies sanctificatus illuxit nobis: venite gentes et adorete Dominum: quia hodie descendit lux magna super terram. Alleluja!

All the ends of the earth have seen the salvation of our God: sing joyfully to God all the earth. The Lord hath made known His salvation; He hath revealed His justice in the sight of the Gentiles. Alleluja, Alleluja! A sanctified day hath shone upon us; come, ye Gentiles, and adore the Lord; for this day a great light hath descended upon the earth. Alleluja!

Offertory.

Tui sunt coeli, et tua est terra: orbem terrarum, et plenitudinem ejus tu fundasti: justitia et judicium praeparatio sedis tuae.

Thine are the heavens, and Thine is the earth; the world, and the fulness thereof Thou hast founded: justice and judgment are the preparation of Thy throne.

When we are about to offer the Eucharistic Sacrifice, we stand before our God and acknowledge our extreme poverty and indigence. What can we offer our God? "*Tui sunt coeli et tua est terra*!" "Thine are the heavens and Thine the earth." To satisfy the rigorous justice of our offended God, did the Son of God become Man, our Brother. And now, while we stand before the throne of the judgment and justice of God, the Victim of our Sacrifice is our Emmanuel, and Him we offer to the Father in atonement for the sins of the world.

Communio.

Viderunt omnes fines terrae salutare Dei nostri.

All the ends of the earth have seen the salvation of our God.

In the Communion chant the choir sings of the blessedness of the earth, which upon this day beheld the Saviour, Who assumed our human nature without losing any of the glory of His Divine majesty. In the Holy Eucharist the Saviour of the world dwells with us, our Emmanuel! And thus we forever behold the salvation, the goodness, the loving kindness of God! After the longing expectation of Advent, the Church today truly celebrates Christmas in the holy Communion, Christmas to honor and praise God, Christmas for the welfare and salvation of souls, Christmas for the edification of the faithful.

A. M. D. G.

(From the German of A. W.)

Verschiedenes.

Am 2. November starb in Germantown, Ills., der hochwürdige Herr Joh. Nep. Enzberger, ein durch sein dienstvolles Wirken überall bekannter Priester. Der Verstorbene

war ein eifriges Mitglied des Amerik. Cäcilienvereines, bei dessen Gründung im Jahre 1873 er als erster Sekretär erwählt wurde und bei dessen Jubiläumsfeier, 1898, er die Festpredigt hielt. Mögen die Vereinsmitglieder seiner in ihrem Gebete gedenken. R. J. P.

Alphabetisches Inhalts-Verzeichniss zum XXXIV. Jahrgang der Caecilia 1907.

Liturgie, Choral, Direction, Gesang, Orgelspiel, Geschichte, usw.		Orgelinschrift	16
Benedictine Method of Chant Rythm.	7	†Sinclair, Rev. F. X., DD.	88
Blessing of the Palms	20	Strassburg, Lehrstuhl für Kath. Kirchenmusik	69
Boys' Voices	44	Strafarbeit eines Singknaben	8
Church Singing—St. Teresa, on	44	Tempo	72
Choir Singing	5	A good quire singer	47
Choir Director, The Catholic	76		
Chorsänger—Etwas zum Nachdenken für „Kritische“	73	Musikbeilagen	
Christmas Day, The Masses of	89	The Vespers for the Common Feast of the Bl. Virgin Mary (Solesmes edition) with Falsobordoni for 4 equal voices ad. lib. and Organ accompaniment, by J. Singenberger	1
Church Choirs—A Few Fundamental Principles	15	The Four Antiphons of the Bl. Virgin Mary (Solesmes edition)	14
Church Music—Entertainment in	54	Adoro te (Solesmes edition)	18
Church Music—„Merry“	4	Tantum Ergo (Solesmes edition)	19
Church Music—Reform	62	Ps. Laudate Dominum (Solesmes edition)	20
Church Music—Rules by Most Rev. Archb. Messmer	65	Surrexit pastor bonus, for boys' and men's voices, by P. Piel	21
Credo—Fundamental Disposition of the	30	Der Heiland ist erstanden—O glorious Easter Vision—for 3 equal voices, by H. Tappert	26
Geschichte der Kirchenmusik	8, 13, 23, 31, 41, 53, 70, 82	Es ist erstanden Jesus Christ—The Saviour Lives—for 4 female or male voices, by Jos. Stollenwerk	23
Kirchenlied	68	Freu dich, du Himmelskönigin—Be joyful, Mary, heavenly Queen—for 2 equal voices, by C. Greith	31
Kirchenmusik—Kurse in Beuron	39	Maria, Himmelskönigin—for 3 gleiche Stimmen, von J. Singenberger	33
Maxims for the Voice	64	Marienlied (deutsch und englisch) für 2 gleiche Stimmen, von C. Greith	35
Messmer, Most Rev. Archbishop	65	Glorreiche Königin—for 2 gleiche Stimmen, von C. Greith	37
Missa pro Defunctis—Vatikanische Melodie in der Musikbeilage	73	Gegrüßet seiest du, Königin—for 4 gleiche Stimmen, von C. Greith	38
Organist, as Choir Director	46	Hymn to the Bl. Virgin, for 3 equal voices, by P. Meurers	41
Orgel und Kirchenluft	89	Maria, Maienkönigin—for 4 Männerstimmen, von Bröler	43
Palestrina Werke	69	Jungfrau wir dich grüssen—for 4 Männerstimmen, harmonisirt von J. Singenberger	43
Palms, The Blessing of the	20	O sanctissima—for 4 Männerstimmen, harmonisirt von J. Singenberger	44
Pius X. und der Kirchliche Volksgesang	41	Herz Jesulied—for 4 gemischte Stimmen, von J. Mitterer	45
Rythmical Editions of Solesmes	67	Herz Jesulied—for 2 gleiche Stimmen, von P. Piel	47
Schulgesang und Kirchenchor	33	Dem Herzen Jesu singe—To Jesus Heart—for 2 gleiche Stimmen, von Jos. Auer	50
Singvortrag—Kulissenmalerei im	49, 57	Herz meines Jesu—for 4 Männerstimmen, von J. Rheinberger	51
†Steinhuber, Cardinal	89	Act of Desire—for 2 equal voices, by P. Piel	52
†Tappert, Rev. W. H.	25	Offertorium für das Fest vom kostbaren Blute—for 4 gemischte Stimmen und Orgel, von J. Mitterer	56
Te Deum	2, 9, 17, 25	Duo Seraphim—for 4 gleiche Stimmen, von T. L. Vittoria (1540-1600)	59
Teresa, St., on Church Singing	44	Tres sunt—for 4 gleiche Stimmen, von T. L. Vittoria (1540-1600)	61
Tote Punkte—(Tonbildung)	12, 17	Maria, meine Freude—Virgin Mary, Mother Dearest—for 3 equal voices, by Fr. Koenen	65
Vesper	9	Wir grüssen dich heute—To Mary Queen of the Angels—for 3 equal voices, by Fr. Koenen	67
Vespers of the B. V. M.	28, 36	Wunderschön Prächtige—Maiden of thee we sing—for 4 equal voices, by Fr. Koenen	69
Vorbereitung auf den Gottesdienst	1	Erhebt in vollen Choren—Now raise your joyful voices—for 4 equal voices, by Fr. Koenen	71
		Ave Maria—for 4 gemischte Stimmen, von P. Victor Eder, O. S. B.	73
Berichte—Reports.		Ave Maria—for 3 gleiche Stimmen, von P. Piel	75
Beatty, Pa.	38	Gegrüßet seiest du Königin—for 2 gleiche oder 4 gemischte Stimmen, von Fr. Moll	79
Chicago, Ills.	38	Offertorium in Festo Ss. Rosarii—for 4 Männerstimmen, von J. L. Ahle	81
Dubuque, Ia.	87	Asperges me—for 2 gemischte Stimmen, von P. Griesbacher	83
Duluth, Minn.	32	Asperges me—for 4 Männerstimmen, von J. Singenberger	85
Erie, Pa.	70	Rosenkranzkönigin—for 2 gleiche Stimmen, von M. Haller	88
Indianapolis, Ind.	70	Missa pro Defunctis	89
Joliet, Ill.	70	In Exsequiis	109
Milwaukee, Wis.	23, 70	Ps. De profundis—for 4 Männerstimmen, von Dr. Fr. Witt	116
North Washington, Iowa	38	Alma Redemptoria—for 2 gleiche Stimmen, von Dr. Fr. Witt	117
Pittsburg, Pa.	15, 32, 39	Gruss—Hymn to the Bl. Virgin, for Advent—for 2 equal voices, by P. Griesbacher	121
St. Louis, Mo.	48, 87	Gelobt seiest Du im armen Stall—To the Infant Jesus—for 2 or 3 equal voices, by Fr. Koenen	123
Verschiedenes—Miscellaneous.			
Abbelen, Rt. Rev. Msgr.	14		
†Enzberger, Rev. J. N.	96		
Kirchenmusik im Jesuitenorden	88		
Kirchenmusik, Provinzialcongress in Padua	72		
Kirchenmusik bei den Indianern	22		
†Kornmüller, P. U., O. S. B.	22		
Moeller, Most Rev. Archbishop, Pastoral-schreiben	14		
Organ—Is the Organ an Orchestra?	24		

